School of Theology at Claremont
1001 1398956
BX
136
F5
1892

THE MOST HOLY AND REVEREND POPE KIRILLOS,
Patriarch of S. Mark's Preaching, 3 December, 1887.

A

CATECHISM OF THE COPTIC CHURCH

BY

THE VERY REV. ABOUNA FILOTHAUS, *Dean of the Patriarchal Cathedral of S. Mark, Cairo.*

FAITHFULLY TRANSLATED FROM THE ORIGINAL ARABIC BY

THE REV. NASER ODEH, *Priest of the Anglican Church, and Superintendent of the Mission to the Jews at Cairo.*

WITH AN INTRODUCTION BY THE

REV. R. RAIKES BROMAGE, M.A., F.R.G.S., *Parish Priest of Christ Church, Frome.*

تذكار محبة لحضرة الأب المحترم القس يكنيوس مسيح

LONDON:

THE CHURCH PRINTING COMPANY,

11, BURLEIGH STREET, STRAND, W.C.

1892.

TO

THE MOST REVEREND AND RIGHT HONOURABLE

WILLIAM DALRYMPLE MACLAGAN

LORD ARCHBISHOP OF YORK, PRIMATE OF ENGLAND AND METROPOLITAN,

WHO IS CHAIRMAN OF

"THE ASSOCIATION FOR THE FURTHERANCE OF CHRISTIANITY IN EGYPT,"

AND WHO HAS ALWAYS TAKEN A LIVELY INTEREST IN THE HOLY ORTHODOX EASTERN CHURCH,

AND

THE ANCIENT CHURCHES THAT SEPARATED IN EARLY DAYS FROM HER,

This Translation of one of the best Coptic Catechisms

IS DEDICATED BY PERMISSION, AND WITH DEEP RESPECT AND AFFECTION BY HIS GRACE'S FAITHFUL SERVANT IN CHRIST JESUS,

RICHARD RAIKES BROMAGE,

HOPING THAT IT MAY HELP TOWARDS A BETTER UNDERSTANDING OF THE CHURCHES OF THE EAST, AND PROMOTE THAT RECONCILIATION AND RE-UNION FOR WHICH WE UNITE OUR PRAYERS WITH OUR BLESSED LORD AND ALL HIS SAINTS.

School of Theology
at Claremont

A

A11481

INTRODUCTION.

EARLY in the year 1887 I was called upon to leave my parish for a time, in order to undertake work in Cairo, with the sanction of the Archbishop of Canterbury and my own Diocesan of Bath and Wells, under the auspices of the "Association for the Furtherance of Christianity in Egypt," and in conjunction with Mr. John Sidley. What little we were able to do, we reported to the said Association from time to time, and gave a fuller account of ourselves on our return. It has been my desire ever since to supply our English reading people, with faithful translations of Catechisms of the Holy Eastern Church, and the Coptic Church, which we hope may be reconciled to her before very long. The former I have done in publishing "The Holy Catechism," by D. N. Bernardaces, and "The Greater Orthodox Catechism of Nicholas Bulgaris," which is now in the press—but the latter I have rather shrank from, lest I might be thought to be favouring doctrines condemned by the General Council of Chalcedon, which God forbid. My sole object is to place before Orthodox Christians everywhere the official teaching of the present Coptic Church, and those Churches in full communion with her — namely, the Abyssinian, Armenian, and Syrian Churches. For this purpose I made choice of two Catechisms—(1) that of the Very Reverend Abouna Filothaus; and (2) that of the Reverend Abouna Ephraim, who also published one with the full approval of the present Coptic Patriarch. After consultation with the Reverend Naser Odeh, we decided the first-named would be best, and the Coptic Dean willingly gave his sanction, and hopes to send a few words for publication with this. No true Christian, when travelling in the East, can view these very ancient divisions in the Church with indifference, and especially when he finds Latins and Protestants making matters worse by forming Uniat Churches and Protestant meetings. Surely the Anglican Church has a great work to do in the East by looking after her own people scattered in all parts, and by promoting friendly relations between those who are the successors of the malcontents of Chalcedon, and the representatives of "The Mother of all Churches." The first Anglican Priest to take any interest in the Coptic Church was the Reverend—afterwards Archdeacon—Henry Tattam, Rector of S. Cuthbert's, Bedford, who went out with letters from Archbishop Howley in 1836. The beautifully-printed Scriptures in Arabic and Coptic—presented by the Anglican Church, though in 1843—are shown to

English visitors by the present Coptic Patriarch with grea pleasure. But we must not forget that the grand old Society for Promoting Christian Knowledge published an Arabic New Testament as early as 1727. Mr. Tattam's name is still held in great respect amongst the Copts to this present day. The Church Missionary Society next sent out a noble priest in the person of the Reverend John Rudolph Theophilus Lieder in 1841, who so won the confidence of the Patriarch that he granted him the use of some monastic buildings next to the Patriarchate, and there he worked for some nine years, and was called to his well-earned rest on July 5, 1865, and is buried with numbers of other English people in the cemetery at Old Cairo. Many Bishops and Priests in the Coptic Church, both in Egypt and Abyssinia, received their training through him and a vast number of the laity. remember with what feelings of emotion one of his most regular pupils, the aged Abdel Sheheid Bey Mikiel, spoke of him. England's connection with Egypt caused the founder of the "Association for the Furtherance of Christianity in Egypt"—Mr. Few—to call together the first meeting in Jerusalem Chamber, Westminster Abbey, on Feb. 22, 1883. In 1884 the Revs. H. G. Morse and A. T. Chapman, with Mr. A. J. Butler, went out as a sort of deputation from the Anglican Church; and the last-named gentleman, at the end of that year, published his most interesting two volumed book, "The Ancient Coptic Churches of Egypt." As early though as 1871 the Reverend Dr. S. C. Malan placed in our hands his translations of the "Original Documents of the Coptic and Armenian Churches," which will always remain text-books on the subject. The Reverend George Greenwood has also done good service by his visits to the East and his admirable lectures, &c. Mr. John Sidley took up the work in 1886, and I went to join him in 1887, when we worked like brothers for nearly another year, when I was recalled to my parochial duties. The Reverand A. W. B. Watson took my place, but both had to return the following year. The work is now in the hands of Mr. Oswald S. Norman, a certificated teacher, who spends most of his time in the school of El Iktissad, in Cairo, where I was first invited to teach on July 29, 1887, and we then had about 140 pupils. On my arrival in Egypt I took the first opportunity of paying my respects and handing my credentials to His Holiness the Orthodox Patriarch of Alexandria, who was then staying in that city, as the following letter will show:—

Most Reverend Archbishop of Canterbury, Exarch of All England, My Lord Metropolitan, Brother Beloved in Christ of our Humility, My Lord Edward, we embrace your reverence in the Lord, and in gladness address you.

We gladly received both the brotherly epistles of your

reverence, one of the 16th of February last, delivered to us by the Reverend Priest Richard Raikes Bromage, whom you commended to us, and one of the 25th of March last, conveyed to us by the holy all-sacredness our beloved brother in Christ, the Lord George Francis Popham Blyth, whereby we are informed of his canonical consecration, and of the scope of his Mission to the East, and, moreover, of the various antecedents which adorn his all-sacredness, from which we are persuaded that he will be well reported of in his high mission, and justify the anticipations of your reverence.

At the reading of both your brotherly letters we were filled with spiritual joy, beholding in them the feelings of brotherly love with which the English Church is charged towards her Eastern Orthodox sister, and your fervent desire for the union of these two ister Churches, of which there is clear proof in the disclaimers concerning the jurisdiction and the title of our newly-consecrated brother, and in the distinct assurance of your reverence that he will forbid all attempts at proselytism among the Orthodox. So far as in us lies, accepting the selection of both the clerics commended to us, we shall not cease to afford them fully our moral concurrence for the fulfilling of the scope of their sacred mission, and to contribute to the riveting of the happily subsisting brotherly relations between the two Churches, that so the longed-for unity may be effected, and that, according to the promise of our Saviour Jesus Christ, there may be "one flock, one Shepherd."

Saluting yet again your much-loved reverence, we ask of God in many prayers that your years may be very many, healthful, and happy, and we remain,

From the Patriarchate of Alexandria, on the 30th of June, in the year of salvation 1887,

Your Reverence's beloved and wholly devoted brother in Christ,

The Pope and Patriarch of Alexandria,

SOPHRONIUS.

Efforts have not been wanting on the part of "The Mother of All Churches" to reconcile this long wandering child—the Coptic Church—and they will be blessed in God's good time. His Holiness Sophronius has had the Orthodox Greek Catechism translated into Arabic, and presented a goodly number to his Coptic brother Patriarch. He has also invited King John of Abyssinia to send some forty of his most promising young men to be trained in Athens or elsewhere for the Abyssinian priesthood; and the Russian Church some time since made a great effort to help Abyssinia by sending a number of monks to enter the Abyssinian religious houses; but this last effort was cruelly broken off by political intrigues. We Anglicans have simply to strengthen the hands of the Orthodox Eastern Church, and endeavour to break down the barriers which have hitherto prevented reconciliation.

Ever since the 8th of October, 451, has this terrible division lasted, when the Fourth General Council assembled in the church of S. Euphemia, in Chalcedon, the opposite side the water to Constantinople, and now called Kadi-Kœi.

The 630 Bishops there met condemned the teaching of Dioscorus, Patriarch of Alexandria, and elected another Patriarch in his place; but, so strong was the position of the former, that nearly all the Egyptian Christians followed him and his successors.

Two Patriarchs have, therefore, ever since sat at Alexandria —the one Orthodox, and in union with the rest of the Holy Eastern Church, and the other Coptic, and in union with the Abyssinian, Armenian, and Syrian Churches, who have shown sympathy with the rebellion against the Fourth General Council.

Of the twenty-four Patriarchs before this, the names of SS. Mark, Athanasius, and Cyril will always stand out as lights of the Universal Church. Theonas, the sixteenth Patriarch, so well taught his Church to brave the terrible persecutions of Diocletian that the Copts date their years from 284 A.D., when most laid down their lives for our dear Lord. In fact, his successor S. Petrus was martyred at the same time with his wife and daughters, because they would not worship idols.

The names of Origen and SS. Anthony and Clement of Alexandria are also very dear to the Church.

Ninety years after this schism, it almost came to an end, but, sad to be related, it was suddenly revived by Jacob Baradæus, Bishop of Edessa, from whom is derived the name of Jacobite, which means the same as Monophysite. Yet ninety years later, 641 A.D., and animosity ran so high that the Egyptian Copts preferred to submit to the Mohammedan yoke rather than unite with their Brethren of the Orthodox Church. The Coptic Church has, indeed, suffered bitterly for this even lately, when so many witnessed for Christ at Khartoum, as several have informed me. Every Copt is known by the cross tattooed on him soon after birth, and numbers have been put to death by the Mahdi for refusing to deny our Lord. The Copts and Abyssinians still flourish all up the bed of the Nile and right into Kordofan, Darfur, and Bahr-el-Ghazal, besides the territory of King John—and His Eminence Zobeir Pasha informed me that he had seen ruined churches in the inmost recesses of Africa, many of which have been turned into Mosques. It cannot therefore be many years before our Anglican missionaries come in contact with these ancient Christians on newly-explored grounds, so it would be well for them to know something about them. The Bishop of Minieh, on the Nile, with whom I had a long conversation in the house of Dean Filothaus, informed me that there

are at present eighteen Bishops in the Coptic Church including the Patriarch—viz., thirteen in Egypt, four in Abyssinia, and one in Jerusalem. The Patriarch always lives in Cairo, and his official organ is "El Watan." The Metropolitan of Abyssinia lives in Gondar, and is in direct succession from S. Frumentius, who was ordained and consecrated to the see of Auxume=Axum by S. Athanasius. The poor stipends which the clergy receive can be gathered from the fact that Dean Filothaus only receives £96 per annum and a house, and most priests only £12 per annum, so we cannot wonder that so many of them beg.

The Coptic months are as follows :—

1. Tot—August 29th to September 27th.
2. Babeh—September 28th to October 27th.
3. Hator—October 28th to November 26th.
4. Kihak—November 27th to December 26th.
5. Tubeh—December 27th to January 25th.
6. Amshir—January 26th to February 24th.
7. Barmahat—February 25th to March 26th.
8. Barmudeh—March 27th to April 25th.
9. Bashansh—April 26th to May 25th.
10. Bauneh—May 25th to June 24th.
11. Abib—June 25th to July 24th.
12. Mesre—July 25th to August 23rd.
13. Nissi—August 24th to August 28th.

The Copts use three different Liturgies, written originally in Greek, but translated into Coptic and Arabic—viz. (1) that of S. Mark revised by S. Cyril; (2) that of S. Basil, and (3) that of S. Gregory of Nazianzen—on Feasts of the Saviour and other Solemn Festivals.

The services are said in Coptic and Arabic, but, inasmuch as very few of the clergy even understand the former language, it is to be hoped that all will soon be done in Arabic. At present there is no rule, but Coptic and Arabic are printed side by side, and it depends upon the one who is taking the service if it shall be in Coptic and Arabic or nearly all Arabic.

The Copts are very fond of learning, and the old spirit of the Catechetical School of Alexandria is not dead yet, and, if their own people, the Orthodox and Anglicans, do not supply their wants, they will still continue to flock into the schools of the Presbyterians, Christian Brothers, and Jesuits, etc. In Cairo there is the large school at the Patriarchate, and the school of "El Iktissad" mentioned before; but the Copts perfectly see the need of having schools attached to all their settlements. There is next to no special preparation for the Priesthood, although a vigorous attempt was made to start a Seminary by Dean Filothaus —may he yet meet with success

The Patriarch often invites a man at his work to become a Priest, as was the case with one of the best in the Coptic Church, who was formerly a railway official. The Secular Priests are for the most part married, but the Patriarch and Bishops are chosen from one of the Monasteries. Egypt was the cradle of the Religious Life, for we read that in the carly part of the fifth century there were 5,000 monks and 366 monasteries in the Desert of Scete (Natron) alone, and from that fact we derive the word "Ascetic"=a Scete. The monks all continue to follow the rule of S. Anthony (252 to 356); of the number formerly in the Natron Valley of the Libyan Desert only four remain, although ruins are scattered everywhere—viz. (1) Dair Abu Makar with fifteen inmates; (2) Dair Anba Bishoi with five inmates; (3) Dair-s-Sûriani, with twenty-six inmates, and (4) Dair-al-Baramûs with twenty-six inmates. The last mentioned is the present Patriarch's monastery, and he has devoted much attention to its restoration. I had the pleasure of visiting all these monasteries with Mr. John Sidley, Abouna Boutros (a Coptic Priest), Suriel Effendi Said (a most promising Coptic layman), and others. The Patriarch most kindly wrote letters telling the monks to treat us as his guests. One little episode will suffice to show how kindly we were received. On our approach to Dair-al-Baramûs, we heard all the bells in the different churches ringing out, and soon a long procession emerged from the gate of the monastery, singing joyfully, and with banners flying, and incense ascending. At its head we saw the Kummus, or Abbot of the monastery, Abouna Abd-el-Messih, clad in raiment of camel's hair, barefooted, and a leathern girdle round him. I at once jumped from my horse to be embraced by the dear old man. We then waited for the rest of the caravan to arrive, and went in solemn procession to the chief church, where a Thanksgiving Service was held for our safe arrival. Early the next morning I celebrated the Sacred Mysteries according to our Anglican Rite in the chief church with the full approval of the Abbot, who was present himself with all his brethren. Mr Sidley served, and Suriel Effendi Said understanding English, we were able to have it fully choral, with hymns 215 and 313 "A. and M." After this service, we adjourned to the next church, where our Coptic Priest and fellow traveller, Abouna Butros, celebrated according to the Coptic Rite. On leaving, the Abbot handed me the following letter to present to the Patriarch on my return:—

BY THE GRACE OF THE LORD.

To CAIRO.

Shall be honoured by the enlightenment of the holiness of our great father Kirillos, Patriarch of the Copts in Cairo, in safety from the Monastery of Baramûs.

To His Holiness the honourable lord of lords, noble father of the fathers, and great shepherd of the shepherds, our father the lord Patriarch Kirillos.

After kissing your honourable hands, and after kneeling down at your feet with humble obedience, I have the honour to inform your Holiness that on Thursday, 27th of the blessed month Mesra, we were honoured by the arrival of the Reverend Father Richard Raikes Bromage, and Mr. John Sidley, English subjects. At the time of their arrival we prepared ourselves to honour them according to the Lord. We have received them with the best reception, and with great pleasure. We have shown them our great joy and respect, as is fitting to their dignity. In a word, we have done our best to honour with all that pleases your Holiness. Though all our doings in respecting and honouring them were far less than that which is due to their rank. We have reached the last extremity of our efforts. We ask our good Lord to recompense them for the fatigue they have suffered to visit some holy monuments, with pleasant happiness in the kingdom of His Holiness, with His virtuous and chosen men, and accompany them in safety with His Divine Providence to their dwellings, with the help of the prayers of those for whom they have suffered. Amen.

We beg your Holiness to honour us with your presence this year, for it is a long time since you visited us. We all have a great desire to enjoy your presence, and it is our most earnest entreaty and hope that you will not refuse us.

Please favour us with a letter to reassure us. We kiss your pure hands for the first, second, and third time.

He who asks your good wishes is the poor Priest,

ABD EL MESSIH,

In the Monastery of El Sayeda Baramûs.

The journey to these monasteries is comparatively easy by taking the train from the Boulak Dacrour Station, Cairo, to Wardan, when a short ride will bring you to the Coptic Hospice at Tris—where camels and horses can be procured to cross the desert. The noted monasteries of the Red Sea—Dair Antonio, with eighty inmates, and Dair Boulos, with sixty inmates, may be reached in a similar manner by taking train from Cairo to Beni Suef, a distance of seventy-two miles, and crossing the desert. I was to have accompanied the Patriarch on this journey, but had to return before I could accomplish it. There are other religious houses in the neighbourhood of Manfalut, Siut, in the Bahr-el-Ghazal, in Abyssinia, and in the Holy Land at Jaffa and Jerusalem. In thinking of the Holy City it is most interesting to note that the Copts have the nearest altar to the Holy Sepulchre of our Redeemer, and the Armenians and Syrians have theirs close beside. The only Sisterhood that I have come across is the one in Old Cairo=

Babylon=Fostat, where the inmates employ themselves in training orphans and other girls. As regards the customs and ceremonies of the Coptic Church, I must refer the reader to the books I have mentioned, or else this introduction would be endless. Of the other two Churches in communion with the Copts—viz. (1) Armenian, and (2) Syrian—the Armenian certainly stands first, and in fact is vastly superior in every way to the Coptic and Abyssinian Churches. The Priests and people are for the most part very intelligent, and their continual contact with Russians, Greeks, and English make our hopes of reunion to centre in them, and the others will soon follow their example. The Gospel was planted in Armenia by SS. Bartholomew and Thomas, but in the third century the Christians were driven out by the Persians, as the ancient British Christians were expelled and massacred by the Saxons. Christianity was revived by S. Gregory the Illuminator, who was brought up in Cæsarea Stratonis, and consecrated Bishop by S. Leontius of that city. They remained subject to that see until 364, when S. Nierces I. became the first Patriarch of the Armenians. In addition to Mr. Malan's valuable works, I would now recommend "The Armenian Church," by Capt. E. F. K. Fortescue, with an Appendix by the former gentleman. Joseph the 16th from S. Gregory the Illuminator was Patriarch or Catholicos when the Fourth General Council met, and the Armenians appear to have been involved in the unhappy division through misunderstandings, as they were unable to be represented themselves at Chalcedon in consequence of persecutions and other troubles. The Armenians have a peculiar Calendar of their own, invented by Moses II., who was Catholicos in 552, and we have to add 551 years 221 days to their dates in order to arrive at our reckoning. Of the attempts at reconciliation with the Mother Church the efforts of the Catholicos Nierces V., 1170, stand out gloriously, and Constantine III., 1311, went the greater way by calling the Synod of Sis, which acknowledged the Decrees of the Council of Chalcedon. The following are the heads of the Armenian Church :—

1. The Catholicos of Etchmiadzine, at the foot of Mount Ararat, with jurisdiction over Armenians in the Russian Dominions and Persia.
2. The Patriarchate of Jerusalem, founded 1311, with jurisdiction over Armenians in Syria, Cyprus, and India. He resides in the Monastery of S. James in Jerusalem.
3. The Patriarchate of Constantinople, founded in 1453 with jurisdiction over Armenians in Europe (except Russia), Asia Minor, and Africa.

There are also Honorary Patriarchs of Sis and Akhtamar.

In the earliest days the Armenians enjoyed the blessing of having the Holy Bible and Holy Liturgy in their mother tongue. The former was first printed at Amsterdam in 1666, and the latter was originally compiled from the Liturgies of SS. Basil, Athanasius, and Gregory the Illuminator, and was revised at the beginning of the fifth century by those who translated the Bible. The Armenians have about forty-eight Bishops, including the Patriarchs, and they are scattered all over the world, although they centre round the Monastery of Etchmiadzine embosomed in the folds of Mount Ararat. They look well after the matter of education, and are on the best of terms with the Orthodox Eastern Church. The Armenian quarter of Jerusalem is most interesting, and should never be missed by those making a pilgrimage to the Holy City. Anglicans living in London or Manchester can obtain every information from the Armenian Priests in those cities, as they are always most courteous and more than ready to answer any questions that may be asked by those interested in them. The last Church in union with the Copts that we have to consider is the Syrian (Jacobite) Church, which exists throughout Palestine and other parts near, and also on the far distant shores of Malabar. Antioch, which is the centre of the Syrian Church, both Orthodox and Jacobite, will always be dear to us as the place where we were first called Christians, and having had as its first Patriarchs SS. Peter, Euodius, and Ignatius. The writings of the last-named saint will always remain a precious heritage of the Church, and his glorious martyrdom in 116 has been an example to many who have followed him. It must have been especially so to the crowd of 87,000 persons who witnessed his good confession. Of the thirty-one Patriarchs in succession from S. Peter up to the time of the unhappy division many won the crown of martyrdom. The Syrian (Jacobite) Church now has about eighteen Bishops, including the Patriarch, who lives in Diarbekir at the present time, although Antioch is improving and contains a population of about 18,000 souls. The Syrians of Malabar, who call themselves the Christians of S. Thomas, became subject to the Patriarch of Antioch in a curious way, as they were for many years Nestorians, under the Patriarch of Babylon. The Portuguese, on their arrival, endeavoured to make them all submit to Rome, and prevented them from obtaining Bishops through the Nestorian Patriarch, so that they were in great danger of losing their succession. In their trouble they looked well about them, and came under the jurisdiction of the Syrian Jacobite Patriarch of Antioch in 1665, and have remained in that position ever since. Their

Metran, or Metropolitan, is the Bishop of Malankara, a small island in the Lagoon in which Cranganore is situated, and where S. Thomas is said to have landed. That there was early connection with the Roman Empire has been proved by the coins of Julius, Augustus, Tiberius, and Nero found on the Malabar coast. King Alfred also sent an embassy to the shrine of S. Thomas, headed by Swithelm or Sighelm, Bishop of Sherborne. Pantænus is also known to have left the Catechetical School of Alexandria to work there. These Syrian Christians are chiefly now in the Anglican diocese of Travancore and Cochin, and most of my information is derived from the Bishop. The towns where they may be found are Cranganore, Quilon, Palur, Parur, Neranum, and Cottayam. At the last-named place they have a Seminary for training their Priests. Their schools flourish, and are supported by the native Travancore Government. The Bible is generally read in Syriac and explained in Malayalam, but they do not object to vernacular translations. The printed copies come from Antioch. The Liturgy is printed in Malayalam at Cottayam. They appear to be on very friendly terms with our Church, and to attend our services when they have no church of their own.

When considering what can be done to help forward a reconciliation of these divided Churches with "The Mother of All Churches," our minds naturally turn to the deep-seated policy of the Latin Church. Unbending Rome bends freely in the East, when we see how she has brought the whole of the Maronites (who were formerly Monothelites) and many Greeks, Armenians, Copts, and Syrians, whom she styles Uniats, into Communion with her.

The Maronites, named from S. Maron, who lived about 400, were brought under the influence of the Latin Church in 1182. A college was founded in Rome in 1584, and all of them finally submitted in 1600; but still they are allowed their services in their own tongues—Arabic and Syriac. The Communion is administered in both species, and their Secular Priests are married. The Religious follow the Rule of S. Anthony, which was published in Rome in 1735.

The Greek Uniat Church chiefly consists of those who have left the Orthodox Church through different sorts of persuasions, as history shows, and now acknowledge Rome rather than Constantinople, although in all other respects they practically remain Greeks.

The Armenian Uniat Church was founded by the Dominicans in the fourteenth century, but the Armenian Liturgy was not published in Rome until 1642. The secession of the Armenian monk, Mechitar, in 1700, greatly strengthened their position, and in 1715 he founded the Armenian Uniat Monastery of S. Lazaar, near Venice. Their head Bishop is styled Patriarch of Cilicia. These Armenians have always been very doubtful as regards their allegiance to Rome, and the least pressure would cause them to return to the Catholicos of Etchmiadzine.

The Coptic Uniat Church and the Syrian Uniat Church are managed in much the same way as the others, and the only essentially Roman point about them is the acknowledgment and submission to the Patriarch of Rome, but in all other ways they are most thoroughly Eastern and far more in touch with the Holy Eastern Church and ourselves.

It may be presumption on my part, but I am convinced that if a steady advance was now made by the Holy Orthodox Eastern Church to reconcile the Coptic, Abyssinian, Armenian, and Syrian Churches in the true spirit of a Mother, that they would be more than ready to obey the summons. Surely "The Mother of All Churches" will be prepared to grant as good or better conditions for re-union than our Roman sister. The Anglican Church, whilst looking after her own people in the East, striving to convert Jews, Moslems and Heathen, can take the greatest practical interest in this work, and for ever remove the charges or fears of proselytism. I cannot end without expressing my extreme gratitude to His Holiness Sophronius, and all those of the Holy Orthodox Eastern Church with whom I was brought in contact, especially in Cairo, Alexandria, Jerusalem, Nazareth, Bethlehem, Mar Saba, and Hebron. To His Holiness Kirillos, Patriarch of the Copts, the Very Rev. Dean Filothaus, and the numberless members of the Coptic and Abyssinian Churches with whom I became very intimate during my year in Cairo, and who most kindly passed me on to their friends in Jaffa and Jerusalem. To the members of the Latin Church, whether of the Coptic or Armenian Uniat Churches, or the Maronites, or those more directly attached to Rome as the Christian Brothers, Franciscans and Jesuits, who vied together to show me every kindness and consideration in Cairo and Tantah, in Egypt, and on Carmel, at Tiberias, Mount Tabor, and Jerusalem in the Holy Land. It is my desire to hurt the feelings of none of

these, but to speak out plainly in defence of the position of the Holy Orthodox Eastern Church, and to place within the reach of English speaking people and others an official Catechism of the very ancient and interesting Coptic, Abyssinian, Armenian, and Syrian Jacobite Churches, that Anglicans may help forward this much desired reconciliation of which I have spoken, and that an advance may be made towards the realization of our Blessed Lord's Prayer "That we may all be one."

Τῷ θεῷ Δόξα.

RICHARD RAIKES BROMAGE.

KEYFORD PARSONAGE, FROME,
Feast of S. Katharine, 1892.

AUTHORITY TO TRANSLATE

THE FOLLOWING

COPTIC CATECHISM.

"In the Name of the FATHER, and of the SON, and of the HOLY GHOST, the One God ; Praise be to Him for ever and ever."

THE REVEREND NASER ODEH (Superintendent of the Anglican Church Mission to Jews in Cairo) has requested me to authorize him to translate my little book, called "Guide for Beginners in Religious Instruction," from Arabic into English, for the benefit of those who know this language and may like to become acquainted with the rudiments of the religious teaching of our Orthodox Church. Having perfect confidence in his accurate knowledge of the two languages, I have authorized him to undertake this translation, feeling sure that it will be one faithful to the original, which was printed at the "Watan" Printing Press, Cairo, 1602 Coptic=1885 A.D. I also thank him heartily, and tender to him my warmest respects, which his energy and care for others highly deserve.

Written at the Coptic Patriarchate of Cairo, on Friday, Ababah 9th, 1609 Coptic=Oct. 28th, 1892 A.D.

FILOTHAUS,

Dean of the Orthodox Coptic Cathedral of Cairo.

A CATECHISM OF THE COPTIC CHURCH.

THE GUIDE TO BEGINNERS

IN

RELIGIOUS KNOWLEDGE.

BY

THE VERY REV. ABOUNA FILOTHAUS,

Dean of the Patriarchal Cathedral of S. Mark, Cairo.

(SECOND EDITION.)

PUBLISHED UNDER THE DIRECTION OF

HIS HOLINESS KIRILLOS,

Most Holy Pope, Patriarch of Alexandria and All the Land of Egypt

AND

FAITHFULLY TRANSLATED FROM THE ORIGINAL ARABIC BY

THE REV. NASER ODEH,

Priest of the Anglican Church, and Superintendent of the Mission to the Jews at Cairo.

LONDON:

THE CHURCH PRINTING COMPANY,

11, BURLEIGH STREET, LONDON, W.C.

(Any Profits on this Book will be handed over to the "Association for the Furtherance of Christianity in Egypt," 7, Dean's Yard, London, S.W.)

1892.

THE

GUIDE FOR BEGINNERS

IN

RELIGIOUS TEACHING.

"COME, ye children, hearken unto me: I will teach you the fear of the Lord" (Psalm xxxiv. 11).

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple" (Psalm xix. 7).

NOTICE.

THE first edition of this book, issued in the year 1870, under the name of "An Exercise for Beginners in Religious Teaching," being entirely out of print, I have found it necessary, in order to meet the constant demand of scholars and others, to reprint it in this form, giving it the name of "The Guide for Beginners in Religious Teaching." I have made such alterations and additions as I thought useful and important for the benefit of scholars of the Orthodox Coptic Church, under the direction of his Grace S. Kirillos, Patriarch of S. Mark's preaching. May his rule last long, and may GOD hear his pious prayers for the good of his children. Amen.

FILOTHAUS,

Dean of S. Mark's Patriarchal Church, Cairo.

In the Name of the Father, and of the Son, and of the Holy Ghost, the One God.

INTRODUCTION.

Q. By what is man saved?

A. By performing the duties of the Orthodox (the sound in opinion) Christian Religion, which God has granted to men out of love for their salvation and perfect happiness.

Q. What is required of a Christian?

A. True belief in the faith of the Lord Christ both openly and secretly; and behaviour according to His Commandments—*i.e.*, he should do according to His directions and avoid the things He has forbidden, following the instructions of His Holy Church entrusted with keeping His excellent Evangelical law which embodies His teachings made by His true and faithful servants.

Q. Does not mere faith suffice for salvation?

A. No; for the Lord has said, "Not every one that saith unto Me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father" (S. Matt. vii. 21). The Apostle has also said, "Faith without works is dead" (S. James ii. 26). Thus by faith and works the perfection of religion may be attained, but this perfection cannot be reached without the aid of the Grace of God, which is given to all the believers in His religion through the Grace of His Spirit, the duties of the heavenly religion, laying upon them this trust and fulfilling His promise to them of eternal happiness, just as He has given grace to all through His eternal Son Who revealed the Divine faith by His Incarnation.

Q. What are the divisions of this Catechism?

A. Four; the first deals of Faith, the second of the Sacraments, the third of Works, and the fourth of the Consummation of Man. A sequel deals of certain instructions.

FIRST DIVISION.

Faith.

THE FIRST MYSTERY.

Lesson I.

Q. What does Faith mean?

A. It means belief in the heart, and confession by the tongue, of all that the divine Evangelical law has revealed of the articles of faith even if they are above our natural comprehension. We should believe in them confident of their truth, because they come from God Who is very truth.

Q. How many are the divisions of the Christian faith?

A. Two: the first deals with the most Holy Divinity, which is the subject of our consideration here, and the second deals with the spiritual mysteries and the great Resurrection, of which we shall treat later on.

Q. How many mysteries are there in the doctrine of the Divinity?

A. Two; the mystery of the Trinity in Unity and that of the glorious Incarnation.

Q. What do we believe of the mystery of Trinity in Unity?

A. Firstly, we believe in the one Eternal and Everlasting God, the one only perfect Being. Secondly, that He is one Being in three Persons. Thirdly, that He alone is the Creator of all things and the Governor of the universe.

Q. What is meant by "the only perfect Being"?

A. This means that He alone possesses the personal perfections which no one shares with Him. He is the self-existing, the only One holy in His person and attributes, most good and benevolent, Almighty and all-powerful, supreme in wisdom and knowing all things, the One Whose will is done and Whose glory, majesty, and sovereignty are supreme, the One distinguished above all others, the Pure One, the Incomprehensible One, the One near to all and ever present, the Author of every existing thing.

Q. What is meant by His being "One Being in Three Persons"?

A. That He is One Being of one substance, but of Three Persons, the Father, the Son, and the Holy Ghost.

Q. Are the Persons equal in perfection?

A. Yes; equal in eternity, in self-existence, in holiness, in glory, in goodness, in wisdom, in will, in power, in immortality, and in all perfect attributes: for their substance is one, their divinity is one, and their sovereignty is one.

Q. Then the Three Persons are no more than one God?

A. Yea verily, for the Three Persons are God, His eternal Word, and His Holy Spirit. These, although different personalities, are one Being, for there can be no separation in substance between God, His Word, and His Holy Spirit.

Q. What is the meaning of different personalities?

A. The meaning is that the first Person is distinguished by being the Father, for both the Word and the Holy Ghost came from Him. He was neither begotten, nor proceeding, but begetting. The second Person is distinguished by being the Son, for He is the Word from everlasting, begotten from God the Father from eternity in an incomprehensible manner. To bring nearer to our understanding the mystery of incomprehensible begetting, we may instance articulation which is begotten from the mind and the rays begotten from the sun. Thus the Word is neither begetting, nor a source of procedure, but a son. The third Person is distinguished by having proceeded from eternity from the Father. Thus, the Holy Ghost is neither begetting nor begotten, but proceeding. As the divinity of the Persons is one, they are, therefore, One God.

Q. Give me an approximate example of Trinity in unity of substance?

A. Consider the sun, which is one of the visible things, as it affords you a wonderful example of the mystery of the Trinity. You see that the sun has a disc, rays, and heat. With the existence of these three distinct things in the sun, the body is not three distinct suns, but one only; and, although the disc is the cause, and both the heat and rays are effects of it, yet the three are equal in existence, for the disc cannot exist separately from the rays and heat, but the three exist at the same time and in an equal degree. This wonderful example which God has made of the sun makes you understand in the best way possible the above-named Divine mystery.

Q. Who guided us to this mystery?

A. The Son, or Word, Himself—*i.e.*, the Lord Christ, Who delivered this article of faith plainly to His Apostles, saying, "Go ye, therefore, and teach all nations, baptizing them in the Name of the Father, the Son, and the Holy Ghost" (S. Matt. xxviii. 19).

Q. Cannot those who do not believe in this mystery be saved?

A. No; for the Lord Christ has decidedly warned us of this by saying to His Apostles, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (S. Mark xvi. 16).

Q. Where does God exist?

A. As He is (may He be glorified) a Spirit-eternal, infinite,

and incomprehensible, He exists everywhere, and is comprehended in all existing things. He is beyond being confined by space ; He cannot be defined, nor can the senses perceive His being, nor can the thoughts of creatures know His infinity.

The Creation.

Lesson II.

Q. What is our belief about God's creating existing things ?

A. We believe that He has made all things existing—viz., the heavens and earth, with all that is on them and under them, both above and below, visible and invisible, things known to us through the senses and those known through reason, all from nothing. All these He created from nothing by His mere will and the mystery of His power. He adjusted them by His supreme wisdom, and blessed them with His goodness.

Q. What did He create them for ?

A. Not for any interest to His most supreme Person, for He is in no need of anything outside of Himself ; but He was graciously pleased to create them and bring them from non-existence to existence, and is still watching over them by His Providence, directing them with His wise direction, preserving their system with His Guardianship, and distributing among them the marks of His numerous favours.

Q. In what space of time were all things created ?

A. In six days only, beginning on Sunday and ending on Friday. God was, of course, able to do all in one instant ; but His wisdom chose to do them in that period, creating every day a part of them until the six days came to a close, and He ceased working on the seventh day, thus completing the system of weeks which by this cycle measures all times.

Q. What did He create on each day ?

A. In the beginning He created the invisible heavens and made the earth covered with water, and it was dark. He created light, calling it day, and the darkness night. That was the first day, or Sunday. On the second day He made the firmament, or the visible heaven. On the third day He gathered the water into reservoirs, which He called seas, and the dry land earth, creating out of the earth the plants and trees. On the fourth day He created the sun, the moon, and the rest of the planets and stars. On the fifth day He created from the water the fishes, the birds, and the other aquatic

animals. On the sixth day, or Friday, He created from the earth the animals, beasts, and creeping things. He then created the first man, our father Adam, and our mother Eve, and blessed them, and caused them to live in Paradise, which He made. He ceased working on Saturday, which He blessed.

Q. What is meant by saying that He blessed Saturday ?

A. As He had blessed the other six days—Sunday to Friday —and adorned them by creating on each of them things, at the end of which He pronounced that laudable praise, that precious saying, "And God saw everything that He had made, and behold, it was very good" (Gen. i. 31). He, therefore, in order to make Saturday, on which He had created nothing, as good as the other days, blessed it, thus making all the days of the week blessed.

Q. Did our parents remain in Paradise ?

A. No ; they were expelled from it when they fell into disobedience of the Creator's command, having been misled by the temptation of Satan dwelling in the serpent, and having eaten of the tree which God had forbidden them to eat.

Q. What did they come to after their fall ?

A. They were stripped from the holiness and life of grace which they were enjoying while in obedience, and were possessed by fear and shame. They became, after that happiness, slaves to sin and death, and were consequently driven from Paradise to the land of misery and humiliation, where they gave birth to children, sons and daughters, and spent their days in labour and sorrow, and at last died in that condition, and their bodies returned to the earth from which they had been taken.

Q. Did their sin descend to their posterity ?

A. Yes ; for they were the origin of all mankind, and, as they had begotten no children except in their sinful condition ,their sin descended to all their seed, and the whole human race thus became in bondage to death (Rom. v. 12).

Q. By what was mankind justified ?

A. By the incarnation of the Eternal Word of God, our Lord Jesus Christ Who redeemed us and gave us life.

The Glorious Incarnation.

THE SECOND MYSTERY.

Lesson I.

Q. What is our belief regarding the Mystery of the Incarnation?

A. We believe and confess that the eternal Son, the second Person, was, by the pleasure of His good Father, incarnated by the Holy Ghost and born of the Virgin Mary and became a man for our salvation.

Q. Give me further explanation of this.

A. God sent His Angel Gabriel to our Lady chosen for this mystery to give her the good tidings of the incarnation of the Son from her without human seed. As she received the Divine message the Holy Ghost came upon her and prepared her for the Divine conception spoken of; and the Word or Son condescended and formed in her holy womb a pure spotless body and completed it by a thinking and speaking soul. He united Himself to this body at once in an indescribable mystery, and was conceived in her womb while she was a Virgin, and born by her while she was a Virgin also.

Q. What is meant by the condescension of the Son? Did He separate Himself from the Father and the Holy Ghost?

A. God forbid that any separation or removal be attributed to Him, for He is the eternal and infinite Word of God Who cannot reasonably have become separated from God and His Spirit; but by His condescension is meant His accepting, although eternal, to appear on earth in human form in order to save man, His creature, and make him attain by His Incarnation the high position of happiness in His Kingdom. And yet He was never separated from the Father and the Holy Ghost.

Q. What is the meaning of "He united Himself"?

A. That the Son of God took His manhood (*i.e.*, His Body and Soul) and made it with Him one, personal, and substantial union, above mixture, or confusion, or transubstantiation, or separation. By this real union of substance He became one person, one distinct substance with one nature, one will, and one action, *i.e.*, the one Incarnated Son.

Q. What gives an approximate example of this Holy union?

A. The union of the speaking soul with the human body, for

the soul is a pure spiritual substance and the body is a coarse earthly substance. By this mutual union without mixture, or Transubstantiation, they become one person, one substance, one nature. This union of the soul and body in every man gives an example of the union of the eternal Godhead with manhood in the person of the Lord Christ in unity of substance.

Q. If the revered Fathers believed this, quote some of their testimony?

A. Suffice it to give the testimony of the two oriental stars, the two Alexandrian Patriarchs—viz., the Apostolic Athanasius, and Kirillos the Great. Athanasius says, in his article on the Incarnation, "This one is God and He is the Son of God by the Spirit, and the Son of man by the flesh. This does not mean that the one Son has two natures, the one worshipped and the other not worshipped; but that there is one nature in the Incarnate Word of God Who in His body is offered one worship." S. Kirillos makes the following statement in his letter to the Rev. Ologius, of Constantinople, "For we bind the two natures by union and acknowledge one Christ, one Son, one Lord, and at last we say one Incarnate nature." He also said in the same epistle, "The union having been proved, we must not separate the things united, but believe that Christ is one, and His nature is one, as it is the nature of the Incarnate Word."

Q. Does the Divine Scripture say that the Lord is one after Incarnation?

A. The testimony of the Father Himself twice to the Lord is sufficient, the first time on the Jordan and the second time at the Transfiguration on the mountain, saying, "This is my beloved Son" (S. Matt. iii. 17; and xvii. 5). The Apostle confesses saying, "We have one God and one Lord, Jesus Christ" (1 Cor. viii. 6). It is clear that the Lord was not baptized in Jordan nor transfigured on the mountain except after the Incarnation, and was twice testified to by the Father as His Son; and this cannot be said of two but of one. In the same way, He was not called Jesus Christ except after Incarnation. The Apostle states that He is one Lord, and the Gospel testifies that He is the only Son to God the Father (S. John i. 18; and iii. 16-18). So did the Apostle John give the same testimony in his First Epistle (iv. 9). It cannot be reasonably admitted but that the Son and only Lord is one not in accident but in substance. He is, therefore, in accordance with the Holy Scriptures and reason, one in substance as well as He is one Son and one Person.

Q. When did the Incarnation take place?

A. As soon as our Lady received the message through the Angel Gabriel (S. Luke i. 26-38)—viz., the day on which the Church annually celebrates the Feast of the Annunciation (29th Barmahat).

Q. When and where was our Lord born ?

A. He was born at Bethlehem, Judea (S. Luke ii.) on the night which the Church annually celebrates the birth of our Lord, the night of 29th Kihak (Coptic) or 25th December.

Q. What is the meaning of "Jesus Christ," and who first called Him thus ?

A. Jesus means Saviour, for He is the Saviour of the world, and Christ means anointed, for His Godhead anointed His manhood by personally uniting with it, not like the kings of Israel who were called anointed, because they were anointed with oil. The first one who gave Him this name was the Announcing Angel (S. Luke i. 31 ; and ii. 21).

Q. Then our Lord has two births ?

A. Yes, He has two births; the first from everlasting, which is His birthday from the Father without a mother, light from light. The second birth is temporal, which is His birth in the body from the Virgin on earth without an earthly father. But, although born twice, He is one Son and one Christ. He is the Son of God, and is Himself the Son of Mary.

Q. Did any heavenly miracles appear in honour of His birth from the ever-Virgin ?

A. Yes ; on the night of His birth an angel from heaven appeared and gave the news to shepherds watching in the fields ; excellent lights shone upon them, and several other angels then appeared with him praising and singing. When our Lady went with Him to the Temple S. Simeon, the aged, acknowledged His glory and blessed Him, asking Him to release him from this world in peace. Anna, the prophetess, also acknowledged Him (S. Luke ii. 36). A great and extraordinary star appeared to the Wise Men of the East as a proof of His birth, and when they intended to visit the One born to offer Him their reverence, the star guided them by its wonderful march until they arrived at the place where He was with His mother. They entered the house and worshipped the Babe, offering Him their gifts of gold, frankincense, and myrrh (S. Matt. ii. 11).

Q. How many years did the Lord live in the flesh on earth ?

A. Thirty-three years and some months.

Lesson II.

Q. When did He begin to teach men ?

A. He lived thirty years after His birth without entering on His work publicly, at the end of which time He began to show Himself to all as the expected Lord, the Saviour of the world, being baptized by John, the son of Zacharias, in

the river Jordan, where crowds of Israelites came for baptism. There the heaven was opened in His honour, and the Holy Ghost descended on Him in the form of a dove, and the voice of the Father called to Him from above, saying, "This is My beloved Son in Whom I am well pleased" (S. Matt. iii. 13, &c.).

Q. What did He do after baptism?

A. He went up to the mountain and fasted full forty days and nights, giving an example to the faithful to do according to their ability. He then began to call men to the way of perfection by His excellent deeds and superior instruction selecting His Apostles and Disciples to preach His Gospel.

Q. What are the divisions of His instruction?

A. Two; Faith and Works, which are the pillars of the Christian religion. Faith, is the belief in the unity of the Being of God and the Trinity of His Persons, and in their equality of perfection in substance; that He (Christ) is the Word of God, and His eternal Son, Who became incarnate for the salvation of mankind, and other articles of the Christian Faith. Works, are those duties which every believer must do during this life in order to attain eternal happiness.

Q. Did He show proofs of the truth of His mission?

A. Yes; for He did not call upon men to believe that He was God's Messiah and His Word Incarnate without proof or evidence. On the contrary, not content with the testimonies, the true prophets that went before, revealed to them about His Incarnation and the special characteristics of His person, as is written in the Old Testament, held in respect by the Israelites, and, notwithstanding the heavenly signs attending the pregnancy of His ever-Virgin Mother, His birth, and His life after birth, and the signs attending His baptism, especially the Father's testimony to Him from heaven mentioned above, He, notwithstanding all this, was not satisfied with making known His mission by words alone, but offered in His Person most striking and convincing proofs. He, first of all, performed Himself all the moral perfections He ordered men to do, so that He was unexampled in perfection, in words, deeds, and thoughts. In the second place, He wrought such wonderful and manifest signs as were beyond all human power, beyond even the reach of all the prophets. He cured chronic and incurable diseases; opened the eyes of a man who was born blind; cured many others, blind, dumb, deaf, and others; raised the dead from their death-bed, from the coffin, and from the grave after corruption; blessed water and made it into delicious wine; and blessed a few loaves which satisfied thousands, and from which a great

quantity remained. He walked upon the surface of the water, and made Peter walk upon it; with one word He calmed the tempest of the sea, and appeared transfigured on the mountain, before three of His Apostles; He read the secret and dark thoughts; and, in short, His miracles were effected on the human body, on the elements, on plants, and on the spirits, which all obeyed His command. In the third place, He, through His own authority, gave to His Apostles and Disciples the power to perform miracles, and they astonished the world by the wonders they did in His name. Fourthly, He foretold of the future: for example, the ruin of Jerusalem and the Temple of the Jews, and the speedy spread and steady progress of His Gospel, all of which were completed after His Ascension. Other miracles He wrought, which He did by His own authority, not asking power or help from another, but by His own will and power. This is a clear proof of the truth of His mission, and that He is the true Messiah of God and His eternal Son. How wise was His convincing statement to the Jews when He said, "If I do not the works of My Father, believe Me not. But if I do, though ye believe not Me, believe the works, that ye may know, and believe that the Father is in Me and I in Him (S. John x. 37, 38)

Q. What, then, are the believers in His religion bound to do

A. They are bound, first, to adopt the religion of His evangelical law—*i.e.*, to believe in Divine doctrines according to His guidance, and in practice to fulfil His instructions.

Q. How many years did the Lord spend in preaching His mission?

A. After His baptism He spent about three years and three months, during which He went about in the land of Israel, teaching the people, and helping those in need of His wondrous miracles. At the end of this period the chiefs of the Jewish nation began to oppose Him, being prompted by envy and hatred of His doctrines, and the wide-spread fame of His miracles and His reputation; and they unjustly sentenced him to Crucifixion. He accepted this voluntarily, and died for us on the Cross at Jerusalem.

Q. What do you mean by saying that He died for us?

A. You know that our parents, Adam and Eve, through falling into disobedience lost righteousness and the life of grace, and brought upon themselves and their whole posterity bondage and the death of sin. The salvation and justification of mankind could not have been effected but by the Creator. The Incarnate Son of God, therefore, accepted crucifixion and death for us, and through His innocent death He actually

redeemed us ; brought us into life ; justified us ; made us the sons of grace, and prepared us for the inheritance of the eternal kingdom.

Q. When did our Lord die

A. He yielded up the Ghost on the Cross on Friday (th Great) at the ninth hour of the day. His body was taken down by some of His disciples, wrapped in linen with all reverence and devotion, and laid in a new tomb hewn out of a rock in a garden.

Q. How did He submit to death, He being the Son of God ?

A. His submission to suffering and His tasting of death were not as God, for the Godhead is beyond the reach of death and all passions ; but He submitted to this as man—*i.e.*, He suffered through His body, and died by His Spirit or reasoning soul, leaving His pure body.

Q. Why do we then attribute this to the Son, and only say that the Manhood died ?

A. First, because the Manhood was united to the Godhead in one person ; and, although our Lord died as a man, not as God, still as He is one Person, we attribute everything He submitted to in His Manhood to that one person ; for Christ was not two persons that we may attribute to each a separate action ; but one—the Incarnate Son. Secondly, suppose that we denied that the Redemption came from the Son of God and attributed it to humanity, we should be denying the graces and favours which God has bestowed upon mankind, and through which He redeemed us and gave us life ; and, if we attribute all this action to mere humanity, we should have been saved by a man and not by God, whereas God has loved us and given us life through the death of His Son. Suffice it for a proof the words of the Lord himself, " For God so loved the world that He gave His only begotten Son " (S. John iii. 16).

Q. Was the Godhead separated from the Manhood at the time of death ?

A. Never ; God forbid ! for neither at the time of suffering and Crucifixion, nor at the time of death and burial, was the Godhead separated from the Manhood ; but the Godhead was united to the soul and body without any separation, for had it been possible that it left either of them one instant, the mystery of Divine Incarnation would have been dissolved by this dis union, and the existence of Christ would have been abolished

Q. Where did the pure soul go after leaving the body ?

A. It descended in union with the Godhead to Hades, and saved the souls of our parents Adam and Eve, which were imprisoned in consequence of their original sin (1 S. Pet. iii. 19), and brought them up to Paradise (S. Luke xxiii. 43).

Q. Did any heavenly miracles occur at the time of His Crucifixion and death?

A. Besides the miracles which appeared on the evening of His suffering, while on the Cross, a thief who was crucified beside Him acknowledged His sovereignty, saying, "Lord, remember me when Thou comest into Thy kingdom." The sun was darkened, the darkness remaining three hours in the daytime; the veil of the Temple of Jerusalem was rent; the earth did quake; the rocks rent; the graves were opened; and many of the saints which slept arose from the dead; and the Centurion and those with him were astonished, and confessed that the One Crucified was innocent, and that He was the Son of God.

Lesson III.

Q. When did the Resurrection of our Lord take place?

A. His pure soul, united to the Divinity, returned through the Divine power to the most holy Body; and He rose from the grave on the third day, very early on Sunday morning.

Q. What are the miracles of His Resurrection?

A. The Resurrection itself is the greatest miracle, for He Who died as a man rose from death in virtue of His Divine power. Nevertheless, the miracles that occurred at the time of the Resurrection were, firstly: He rose from the tomb which was closed and sealed, with the Governor's guard watching over it. All these precautions, however, did not prevent His Resurrection, and this is an astonishing miracle. Secondly, the linen with which he was wrapped, and spices and ointment, were seen neatly laid in the tomb, and this shows that His Resurrection was by His own power and will, not being hindered by that linen and that ointment with which His body was covered at the time of the burial. Thirdly, a great earthquake took place at that time, and an angel descended from heaven and removed the stone from the grave and sat upon it. Fourthly, the very guards themselves were alarmed at what had happened, becoming like the dead. Fifthly, two heavenly angels appeared also and gave the news of His Resurrection to His disciples.

Q. Did He appear to any one after His Resurrection?

A. Yes; He appeared first to the women who went to the grave on the morning of His Resurrection and to His Apostles and disciples separately and together several times, and to more than 500 brethren, as the Apostle states (1 Cor. xv. 6).

Q. How many days did the Lord stay on earth after His Resurrection?

A. Forty days, during which He appeared frequently to His

Apostles and followers, and at the end of which, after giving them authority to loose and bind, and sending them to preach to all the world, blessed them and ascended into heaven (on the Thursday of Ascension) and sat on the right hand of the Father in the Highest.

Q. What does His sitting on the right hand signify?

A. It means in the glory and honour of the Father for ever.

Q. What became of His followers after the Ascension?

A. After staying ten days in the upper room on Mount Zion the Holy Ghost descended upon them in accordance with the Lord's promise to them, "and He divided to them His gifts in the likeness of tongues of fire." They were, therefore, filled with Divine wisdom, and spoke different languages. Being supported by heavenly power, they became the wonder of the world by the miracles they performed and the wise words they spake in the Name of their Master. This is one of the greatest proofs of the supreme glory of their Master.

Q. Give me some more proofs of the truth of His Resurrection and Ascension?

A. Firstly, the Apostles were at the time of His suffering, death, and burial, like the dead—sorrowing, fearful and trembling, insomuch that Peter, the senior among them, denied Him three times. They fled from the people and were scattered; but no sooner had the forty days been completed after His Resurrection than their powers were revived, their sorrows vanquished, and they began constantly to frequent the Jewish Temple. Had He not risen and revived their drooping spirits with life from the breath of His Resurrection, and assured their minds of His victory over death by making them see Him, touch Him, and hear His voice, and by conversing and sitting with them several times, and at last by making them see Him in the daytime ascending in glory to heaven, how and by what means would they have undergone that wonderful change, reviving after lethargy, appearing and assembling after depression and concealment, and standing firm after being weak and trembling? Secondly, no sooner were ten days after His Ascension over than these illiterate fishermen appeared like angels descending from heaven in human forms. Had not their Lord really risen from the dead, ascended before their eyes, and then bestowed upon them these astonishing powers, how could these poor men who knew no other language but their own (Hebrew), and that only in the vernacular, speak at once the most celebrated tongues of the world, and boldly address the public on the glory of their Teacher? Thirdly, scarcely had they been endowed with the power of the Holy Ghost than they began to sound in all ears the voice of

preaching, beginning in the land of Israel and advancing to the most remote districts of the world, spreading the evangelical truth in all quarters of the globe, combined with wondrous miracles done in the Name of their Lord. Had they not been true and aided by the power of their Lord Who had really risen from death in fulfilment of His promise how could these men have accomplished such a victory? Yes; they did not spread in the world and propagate the religion of their Master until He had inspired them with His Resurrection, and attached to their mission supernatural powers and miracles, which proved to the world the truth of their mission and confirmed the justice of their doctrines. Thus ends the Holy Gospel in speaking of them, "And they went forth and preached everywhere, the Lord working with them and confirming the Word with signs following" (S. Mark xvi. 20).

Q. What did they do for confirming and perpetuating the evangelical vocation?

A. While they (the Apostles and disciples) were endeavouring to preach the Gospel in all the inhabited parts of the world until the true Faith was spread everywhere, they nominated as their successors over God's Church; Bishops, as High Priests; and Presbyters, as Priests; and Deacons or Ministers of the Gospel to act as Pastors to the faithful. These successors of the Apostles appointed others to succeed them for the said purpose, and thus the succession will last unbroken till the end of ages.

Q. What is the Lord's promise which preserves this Apostolical Succession?

A. It is the promise which the Lord made from His dear mouth when He addressed His Apostles the day He blessed them and sent them on His mission to all the world before His Ascension after He had said, "Go ye, therefore, and teach al nations, baptizing them," etc. He said "And, lo, I am with you alway, even unto the end of the world (S. Matt. xxviii. 20).

Q. Was this Succession preserved in our Church?

A. Yes; for the first man who preached the Gospel in Egypt was S. Mark the Evangelist, who ended his mission by martyrdom at Alexandria after naming Anania for his successor. The latter directed the Church after him, and ever since the Succession was unbroken until the days of our present Patriarch, who is the hundred and twelfth after S. Mark the Apostle. This shows you that the spiritual leadership in our Church is truly Apostolic, and that the sower of the seed of the Gospel was the Evangelical Apostle himself.

Q. What is the promise as to the permanency of Apostolic doctrines?

A. The Saviour said to His Apostles before suffering, "I

have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should remain (S. John xv. 16).

Q. Will Christ come a second time?

A. Yes; He will come as He ascended, but not as He came first, a teacher and redeemer of the world. He will come as a Judge and rewarder at the day of the great resurrection when He appears surrounded by His sublime glory and Divine Majesty to judge each according to his doings, good or evil. He will reward the good, and punish the evil ones. Glory be to Him, with His good Father, and His most Holy Ghost, for ever and ever.

SECOND DIVISION.

The Sacraments.

Q. What are the Sacraments?

A. They are precious gifts, aiding man to salvation, given by our Lord, and confirmed by the merits of His life-giving death, bestowed by Him on His Holy Church in order that all the Faithful may enjoy their grand benefits. They were called sacraments because the Lord handed them over by material means jointly with Divine spiritual graces. They are seven in number: viz., Baptism, Chrism, the Holy Oblation, Priesthood, Confession, Matrimony, and Anointing of the sick.

Q. What is meant by the Church here?

A. The word signifies an assembly, and it has two meanings, the first is the spiritual, and is the assembly of the believers composed of spiritual shepherds (owners of the holy priesthood), descending in uninterrupted order from the Apostles; and the flock (the people) all of whom are Christians. They are described by the Apostle as "the Church of the living God, the pillar and ground of the truth" (1 S. Tim. iii. 15). This is the first meaning. The second meaning is material, the house of Christian worship, such buildings are called churches, for in them are assembled the Faithful for Christian worship and the celebration of spiritual sacraments (1 Cor. xi. and xiv.).

Q. What is the Sacrament of Baptism?

A. It is the Sacrament of regeneration, or second birth, by water and the Holy Ghost. Through its means we are cleansed of all our past sins, and renewed, and we become God's children through grace, and pure members of Christ's Church. He said, glory be to Him, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God" (S. John iii. 5). He also said, as mentioned before, that "He that believeth and is baptized shall be saved."

Q. What is the Sacrament of Chrism?

A. It is a holy anointing, sanctified by the Holy Ghost, by which the person baptized is outwardly anointed and becomes inwardly filled with grace. It is used also for sanctifying the holy temples and vessels and consecrating them for spiritual service.

Q. Does the Holy Scripture make a distinction between the Sacrament of Baptism and Chrism ?

A. Holy Scripture points to two things, Baptism and the Laying-on of Hands, for in Apostolic times, when Christianity began to spread, the Apostles used after Baptism to lay their hands upon the Faithful, and they received the Holy Ghost (Acts viii. 17, and xix. 6). The Apostle also makes a distinction between Baptism and the Laying-on of Hands(Heb.vi. 2). But the Church in early days adopted the holy oil consecrated by the high priest for the anointing of those baptized identical with the laying-on of hands, especially as it found it ordained in the Old Testament (Ex. xxx. 25). The priests, therefore, anoint those baptized with this oil invoking for them the secret power of the Holy Ghost which has also been called in Scripture, Unction (1 S. John ii. 20, and 2 Cor. i. 21).

Q. What is the Sacrament of the Oblation ?

A. It is the most holy Body and Blood of Christ given by Him sacramentally to be received by the Faithful for the maintenance of their spiritual life and their abiding in Him, so long as they receive this sacrament worthily (S. John vi. 52-59 ; S. Matt. xxvi. 26-29).

Q. What is required of the Faithful communicating ?

A. The divine Apostle exhorts the Faithful to due preparation before they approach this sacrament (1 Cor. xi. 27, 28). Every believer should therefore, before communicating, firstly, sincerely repent, making a candid confession. Secondly, he should firmly believe that this sacrament is verily the Body and Blood of Christ as He committed to His Church. Thirdly, he should approach it with inward preparation, reverently, humbly, and with a clear conscience, and with an outward preparation of fasting and the purity of the senses and the body. After communicating, he should offer hearty thanks to his Benefactor, and endeavour to walk in the path of godliness which befits this sacramental communion, asking his Lord to aid him in so doing.

Q. What is the Sacrament of Priesthood ?

A. It is a Divine gift perfected by the power of the Holy Ghost in those canonically ordained, and by which they celebrate the Sacraments of the Church and perform its spiritual ministry, such as Baptisms, celebration of the Mass, absolving of the penitent, conducting common prayer, and the instructions and pastoral care of the believers (S. John xx. 21-23 ; Acts xx., and 1 S. Pet. v.).

Q. What is the Sacrament of Confession ?

A. It is the repentance of the sinner—viz., his return to God by confessing his sins and transgressions to a lawful priest, to be absolved from them by him by the sacramental authority given

by the Lord of all, to His priests (S. Matt. xviii. 18, and S. James v. 14-16).

Q. What are the duties of the one coming to Confession ?

A. Firstly, that his repentance be sincere and to the glory of God—*i.e.*, out of mere abhorrence of sin and obedience to the Creator. Secondly, that his confession be accompanied by humility, contrition, and sorrow for his sins. Thirdly, to confess clearly all he is sure of having done amiss, in order that his spiritual treatment may be successful. Fourthly, to resolve firmly never to return to sin. Fifthly, to receive the absolution of the priest in faith, and accept his monitions and spiritual corrections and act accordingly.

Q. What is the Sacrament of Matrimony ?

A. It is a legal bond between the bridegroom and his bride, sanctified by the grace of the Holy Ghost, for the attainment of the lawful benefits: which are, the mutual aid in making a livelihood, seeking pure seed, and guarding the married couple against anything prejudicial to the sanctity of the law.

Q. What are the duties of the married couple to each other ?

A. Firstly, mutual and pure love between both ; secondly, observance of all the pledge of their lawful union in all its rights ; and, thirdly, the bringing up of their children as they ought to do.

Q. What is the Sacrament of Unction ?

A. It is the anointing of the sick believer by the priests with holy oil, sanctified by the grace of the Holy Ghost, supplicating bodily and spiritual recovery from God (S. James v. 14, 15).

Q. What faith must we have in the Sacraments ?

A. As they contain Divine and inward gifts, the Christian must have, in order to receive their grace, a living faith unshaken by doubts. The senses perceive in baptism, for example, the water only ; in that of Chrism, the oil ; in that of the oblation, bread and wine ; and so on with the other sacraments, of which nothing is known but what the senses perceive. The Faithful, trusting the true and faithful promise of God Who gave him these sacraments in visible, outward means suitable for man, who is formed, not of spirit only, but of spirit and body, should never doubt that the most Holy Ghost sanctifies these sacraments by His grace, making Baptism, spiritual regeneration ; Chrism, divine sealing ; the Holy Oblation, nourishment by the very Body and Blood of Christ ; Confession, Absolution ; Priesthood, authority ; and so with other sacrament.

Q. Is it necessary for all believers to receive the Seven Sacraments ?

A. Yes ; the reception of the Sacraments is necessary, but distinction is made in them, Baptism, Chrism, and Holy Oblation are generally necessary, but Baptism and Chrism are given to the believers only once ; but the Holy Oblation is given to the Faithful so long as he lives, as it is a spiritual food sanctifying soul and body. The believer, after his birth through baptism, and being anointed with Chrism, is in need of the grace of the Holy Oblation. Others are necessary, but only in certain cases ; namely, the Priesthood is not necessary for all men to enter into, but only those selected for Ordination by the Fathers of the Church. Also Confession and Anointing the sick are necessary when the faithful fall into sin or illness, and Marriage is necessary to those who cannot bear celibacy or widowhood. Those who vow celibacy, and are able to keep their vows, have a more excellent way and a more perfect holiness. For marriage is holy, but celibacy is better and holier (1 Cor. vii. 33, 34, 38).

THIRD DIVISION.

Works.

Lesson I.

Q. You have heard all that relates to Faith and the Sacraments, what are then the works ?

A. The works spoken of in the law are two kinds : firstly, what we should perform of good deeds ; and secondly, what we should avoid of evil deeds.

Q. What is meant by good deeds ?

A. Every inward or outward action good and pleasing to God which the Faithful are bound by Divine law to perform.

Q. And what is meant by evil deeds ?

A. Every inward or outward action opposed to God's Holiness, which the believer is bound by law to avoid.

Q. In what respect is the believer's conduct considered lawful ?

A. His conduct may be considered religious and in accordance with the the law in two ways ; firstly, by knowledge—*i.e.*, that the believer be wise and cognisant of good and bad, able to do good and avoid evil things. Secondly, by free will—*i.e.*, that he be desirous of being good for the love of goodness, and in obedience to his Creator, doing good out of his own free will, and hating evil in obedience to the law, and avoiding it of his own free will also.

Q. What aid does the believer require to insure good religious behaviour ?

A. Besides knowledge and free will, by which man is bound to be of good religious behaviour, he needs always the Grace of God, which helps the willing and the diligent in the way of obedience.

Every believer should apply for this grace from above by prayer, in order that he may be enabled through it to behave well according to the religious law.

Q. Is there any difference between actions according to their cause and effect ?

A. Yes ; with regard to the cause when done by the believer there is some distinction as being done towards God, or

towards mankind, or towards the doer himself. But the effect of them—*i.e.*, reward or punishment—is confined to the doer himself.

Q. Give me an example of this distinction ?

A. Good deeds concerning God are such as his love to the Saviour, and fear and respect to Him inwardly and outwardly ; those concerning mankind are such as loving them, guarding their rights and causing them no harm ; while those concerning the doer himself are such as personal purity from vices and being humble and content. Evil deeds are those which are the opposite of good deeds, whether they are contrary to the obligatory worship of God, or against doing good to others, or against the personal virtues of the believers.

Q. What is the rule which the Holy Church teaches us out of the Holy Scriptures concerning works ?

A. It is the love of God and our fellow-men. This is the foundation of all good deeds, for our Lord, on being asked by one of the teachers of the Jewish Law which was the great commandment in the law, answered "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two Commandments hang all the law and the prophets" (S. Matt. xxii. 35-40). This Commandment had been previously given in detail in the Ten Holy Commandments.

Q. What are the Ten Commandments ?

A. They are those Commandments which God spoke in old times to His prophet Moses on Mount Sinai in the clouds, which follow the Lord's words, "I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage."

I. Thou shalt have no other Gods before Me.

II. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate Me ; and shewing mercy unto thousands of them that love Me, and keep My commandments.

III. Thou shalt not take the Name of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh His Name in vain.

IV. Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work : but the seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work, &c.

V. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's" (Ex. xx., and Deut. v.).

Q. And how does the Commandment to love God and mankind contain these Ten Commandments; how are they the foundation of them and of the whole law?

A. The Ten Commandments either relate to God (from the first to the fourth) or relate to man (from the fifth to the tenth). Thus man, by loving God with all his might and his soul and his mind performs the four Commandments which refer to Him alone, serves Him, glorifies His Name, and keeps holy His days; and by loving his neighbour as himself he performs the six remaining Commandments regarding the honouring of parents, and avoiding harm to others in their persons, honour, rights, and property. When man fulfils his duties towards God and men he has actually fulfilled the whole law.

Q. How does he perform that which relates to his own person?

A. His fulfilling the duties towards God and men is in itself fulfilling duties towards himself, for by worshipping God his Creator as he ought to do he becomes pious, and by avoiding harm to men in their persons and rights, and by not coveting their property, he becomes pure, good, and content. In short, by loving God and men, man becomes perfect.

Lesson II.

Q. What is the purport of the Ten Commandments according to the doctrine of the Holy Church?

A. The purport of the first Commandment is that we are not to acknowledge or believe in any other God but the One Eternal God in Three Persons, and of the second is that we are not to worship or honour idols, but to worship God alone; that we are not to make use of anything that is contrary to God's worship, such as sorcery and belief in omens, belief in fortune-tellers, and other similar unlawful things; but that our adora-

tion be to God alone, that we should offer our prayers to Him, fix our hope firmly in Him, and love Him with all our might.

Q. What is prayer, and what are its divisions?

A. Prayer is the worship of God, the address of the faithful servant to his Lord by spiritual words and due preparation. Its divisions are three: adoration, thanksgiving, and supplication.

Q. What is meant by adoring God in prayer.

A. We adore Him in our prayers by praising, magnifying, and blessing Him both with the heart and tongue; meditating on His supreme greatness and goodness and Divine wisdom in creating all things, His wonderful care and unceasing providence for all things.

Q. What is the thanksgiving part?

A. We thank Him in our prayers; firstly, because He has created us from nothing, and is the Guardian of our life on earth; secondly, as He is our Guide to the path of truth, and has prepared for us the means of salvation and eternal happiness; and, thirdly, we thank Him for all conditions of our life, whether for health or weakness, wealth or poverty; for He knows what is for our good, and cares for us more than we do for ourselves.

Q. What should we ask Him for in prayer?

A. We should ask Him for everything that pleases Him, praying always for forgiveness of sins; for the grace of faith to remain in us; for aid to fulfil our duties; the attainment of virtues, useful knowledge, pure children, the goods that are for the maintenance for our life, protection from all evil accidents, rescue from the enemies of the soul, and such other supplications as would not contradict the goodness of God, making the point and centre of our supplication to God—everlasting happiness.

Q. How should we prepare before offering our prayers?

A. We should be both inwardly and outwardly prepared. Inward preparation means that we should have our thoughts centred on the Almighty and majestic God, forgiving those who have sinned against us, clearing our conscience from sins and vices. Outward preparation means that we should be standing up properly and humbly, and reverently kneeling and bowing, saying the words thoughtfully, now uplifting our hands, face, and then lowering them down, knocking on our breasts as we humbly supplicate for forgiveness. In short, the man praying should be prepared in mind and body.

Q. Did our Lord deliver to the Church a standard of prayer?

A. Yes; the Lord's Prayer: which will be mentioned at the end of this book with the orders of prayers.

Q. How many times a day ought we to pray ?

A. Seven times ; at dawn, third hour, sixth hour, ninth hour, sunset, bedtime, and at midnight. These we must observe in their appointed time ; but if we find it impossible to do so, we should pray in the morning and evening.

Q. Prayers are, then, necessary at all times ?

A. Yes ; for we are daily in need of glorifying our Creator, and thanking Him, we being His servants, and are daily in need of craving for His various favours. We, therefore, must diligently pray every day.

Q. What is the purport of the third and fourth Commandments ?

A. The substance of the third Commandment is that we are not to accustom our tongues to swearing in all we say, but to always speak the truth—yea, yea, nay, nay—and if we are put under a legal obligation to swear, let our oath be true and straightforward. The substance of the fourth Commandment is that we are to honour the Lord's days – *i.e.*, Sundays and Feasts of the Lord—and pass such days in pure worship, both public and private ; in polishing the soul by religious and beneficial knowledge, and by feeding it with spiritual sacraments, and doing moral and material good, and in observing the Holy Days of fasting, performing during them the necessary service.

Q. Why does Christ's Church keep Sunday, and not Saturday ?

A. The keeping of Saturday was a duty specially imposed upon the Jews ; specially, as it was the day of their exodus from Egypt (Deut. v. 15). As Sunday is the holiest day of the week, it being the day on which the Creation was begun, and the day on which Christ our Redeemer rose from the dead, and the day on which the Holy Ghost fell on the Apostles, distributing among them His gifts, the Church of Christ, therefore, although respecting Saturday, honours Sunday, the Lord's Day, on account of the favours granted on it, specially the Resurrection of our Saviour, which is the origin of our resurrection and life of happiness.

Q. What is fasting ?

A. It is the humiliation of the soul by abstaining from food and drink for certain appointed periods, and being satisfied with sustaining the body at the termination of the fast with a slight diet containing neither meat or fat.

Q. What are the fast days regarded by the Church ?

A. The holy forty days followed by the week of suffering, the days of Wednesday and Friday ; the fast of Christmas ; the fast following the day of Pentecost : the days relating specially to Our Lady ; and three days known by the name of the Nineveh fast.

Q. What proof is there that fasting is obligatory?

A. God's command in the two Testaments (*vide* Joel ii. 12, and S. Matt. vi. 16, and S. Mark ii. 20), particularly as the Lord Himself, Who accepts the prayers and fasting, practised fasting for forty days and nights. The Church of Christ, from the very beginning of Christianity, regarded the necessity of the forty days' fast as a Divine duty, after the example of the Saviour, and the days of Wednesday and Friday in remembrance of the conspiracy against Christ and His Crucifixion. It then imposed fasting on the days preceding Christmas, with the object of making the believers feel with pleasure the coming of that day. The fast days after Pentecost serve as a reminder of the gifts poured upon the Apostles by the Holy Ghost, through which they spread the Evangelical doctrines in the world, submitting to persecutions, and most of them ending their mission by martyrdom under the most painful sufferings, and so on with the other fast days.

Q. Why did the Church ordain during fasting the diet that does not contain meat and butter?

A. The object of fasting is the suppression of the bodily lusts; and this cannot be done if we have all we desire of meat and drink. The Church therefore said that ascetic diet was sufficient during the fast, especially as it saw in the Holy Scripture an example of this; for do not you observe that when Daniel humbled himself in prayer before God he abstained for three weeks from flesh and wine, and gave up the use of perfumes, and that at last an angel appeared to him and praised his humility and asceticism, revealing to him profound mysteries (Dan. x. 10, &c.)?

Q. Has the Church any right in ordaining fasts other than the forty sacred days?

A. If the Jewish Church in its time used to appoint fasts for the people for certain occasions, as is shown in 2 Ch. xx. 3, Jonah iii. 5, Ezra viii. 21, and Esther iv. 16, and other places, would it not be reasonable for the Church of Christ to appoint fasts, which is the pillar and ground of the truth, and which did not ordain fasts for secular reasons, but for religious considerations, such as memorials of the Lord's great acts of Redemption, or for encouraging asceticism and devotion in the Faithful, who were commanded not to care for the meat that perisheth, but for that meat which endureth unto everlasting life.

Q. Are all equally bound to fast?

A. The persons exempted from it are infants, invalids, women in child-bearing, those worn out by captivity or exile, and the like; but those healthy in mind and body, and not suffering from tribulation that hinders them from fasting, are obliged to fast.

Q. Tell me the purport of the rest of the Commandments?

A. The purport of the Fifth is that we are to revere our parents and natural friends, and entirely sympathise with them, and that we are to revere also those in the position of parents, such as the spiritual fathers, masters and mistresses, elders, and others included in the Commandment. The substance of the Sixth is that we are to avoid murder, and fly away from all its causes and incitement, such as anger, hot dissensions, excitements to evil and evil partisanship, and to take hold of meekness, peaceableness, and sincerity, and long-suffering patience. That of the Seventh, that we are to avoid all sorts of the vice of adultery, and guard against every profanity which is against the chastity of religion, and to take care of the causes of this vice, such as the desires of the eye, drink, bad songs, inordinate pleasure, and voluptuousness; that we are to adhere to purity, both inwardly and outwardly, keeping ourselves modest, chaste, and sober. That of the Eighth is that we are to shun all sorts of stealing, such as robbery and stealing in any way; to avoid fraud in dealing with others, and in matters of rights using intrigues for appropriating the property of others, such as bribery and the like; to beware of the causes of all these things, giving every man his right, and fearing God in all our dealings. The purport of the Ninth Commandment is that we are not to give false evidence against anyone, whoever he may be, nor to attempt to do evil to anyone; never to make conspiracies or intrigues, never to backbite, not to throw discord among men; but to endeavour to do good to one another, and to speak well of one another. That of the Tenth is that we are not to desire the property of others, nor envy them for it, nor hope to see them lose it, but to be content with God's favours given to us individually or collectively, whatever they may be, and pleased with the welfare of our brethren. In general, let the commandments of love to God and to mankind be the rule for our religious conduct in the world, for as long as we really love God we shall necessarily fulfil His Commandments, and avoid everything that leads to our disobeying Him, and as long as we love one another indeed, and not falsely, for religion's sake, and no other motive, we cannot attempt to injure one another, but like to see one another prosperous. How grand is the Evangelical rule which the Lord of all ordained, saying, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets" (S. Matt. vii. 12).

Q. What are the principal acts that prove our real love to one another?

A. The chief virtue of real love is mercy to mankind in general, as is shown in the Parable which the Lord gave about

the man who was stripped naked and wounded by robbers, and whom a Samaritan, a stranger to him, pitied, and took care of (S. Luke x. 30, &c.). Our Lord has given the divisions of active mercy as the feeding of the hungry and giving water to the thirsty, hospitality to the stranger, clothing the naked, visiting the sick and prisoner (S. Matt. xxv. 35, &c.).

FOURTH DIVISION.

The Consummation of Man.

Q. You have learnt what has been said of the duty of the believer in this present life. What, then, is the consummation of every man?

A. The consummation of man is death, resurrection, judgment, and everlasting reward.

Q. What is death, and what befalls man after it?

A. Death is the complete separation of the reasoning soul from its body, after which, if it (the soul) is believing and good, it is carried by pure angels to Paradise, where the righteous and pious are (S. Luke xvi. 22, and xxiii. 43); and if it is infidel, or unbelieving and evil in its deeds, it goes to Hades, where the unbelievers and guilty are confined (S. Luke xvi. 22, 23). The body, however, is in all cases dissolved and changed, going back to the earth from which it was taken (Gen. iii. 19).

Q. Do believing souls profit by prayers and charity?

A. Yes; the prayers of the Church, the offering of the Holy Oblation, and alms-giving profit those souls departed, stained by certain human shortcomings and transgressions, not the souls plunged in sins and cruelty, and without repentance or forgiveness. This doctrine was held by the Catholic Church of Christ from the earliest centuries, and the Church of Israel testifies in the second book of Maccabees that Judas Maccabeus used to offer sacrifices for the departed soldiers (xii. 43-45).

Q. What is the Resurrection?

A. The general Resurrection is the return of all human souls, by the command of the Creator, and in the twinkling of an eye, to their bodies, to which they are united and rise up immediately and ready for the Great Judgment (1 Cor. xv. 52, 53).

Q. How does the body return perfect and entire after dissolution and dispersion in the earth, in fire, water, or wind?

A. If God the Almighty, as you know, has made all existing things from nothing, and created from the earth the terrestrial animals, and from the water the aquatic animals and birds, and formed from the earth the body of Adam perfect, when they were not existing, will it be difficult for His mysterious power to gather the traces of the body and reform it perfectly, however widely dispersed its parts may be? And is not the creation of a thing from utter void much more difficult and marvellous than bringing together the scattered parts? If the more difficult is easy to the Creator, how much more the less difficult!

Q. But how do the bodies of which all traces utterly disappear return to join their souls?

A. However complete the disappearance of bodies, whether in the earth, fire, water, or air, the matter does not altogether disappear from the universe, as it is only dissolved to its original elements. The Almighty Creator, Who knows all the atoms of the universe, and holds them under His sway, does not lose sight through His vast-extending knowledge of the matter of every body, and there is no difficulty with His power to restore every body perfect to join its own soul, not that of another.

Q. What Christian proof is there of the truth of the general Resurrection?

A. Our proof is the revelation made by Christ Himself—may He be glorified—about the Resurrection, especially as He has proved what He revealed by His own Resurrection from the dead in a manner that made His death impossible afterwards, and by the proofs He gave in raising several persons from the dead, even after some of them had decayed in the grave.

Q. Is there anything among us to exemplify the resurrection of our bodies?

A. Suffice it to consider the seed of corn or other grain, which, when put by the husbandman into the earth, dies first and is corrupted, and after this lives again by the blessing of the Creator which He bestows on nature. It then grows, and brings forth flower and fruit. So our bodies, after death and dissolution, rise by the power of God to Eternal Life. The Apostle points to this in (1 Cor. xv. 35-38).

Q. What is to become of the visible universe at the time of the Resurrection?

A. The Holy Scripture has stated that heaven and earth, and all things in them, and all elements will dissolve and melt immediately on the day of the coming of the Lord, and we look for new heavens and a new earth, wherein dwelleth righteousness (2 S. Pet. iii. 12 and 13).

Q. What is the Judgment?

A. It is the fact of our standing in the body after our general Resurrection before the tribunal of Christ, to be judged, each of us, according to our deeds, good or evil, for the Divine justice separates the good from the evil, the good believers standing to the right hand of the Lord with confidence and joy, and the evil ones on His left hand in shame and sorrow. He then declares His righteous sentence, free from injustice or partiality, demonstrating the obedience of the good, and commending them upon the happy recompense they deserve, and pointing out the misery of the evildoers, and causing them to tremble at the heavy penalty they have incurred (S. Matt. xxv.; Rom. xiv. 18 and 2 Cor. v. 10).

Q. What will be the everlasting recompense?

A. The Saviour—the Judge of the World, on making generally known on the Day of Resurrection the goodness of the righteous and the wickedness of the evildoers—commands those on the right hand to enter into Eternal Life in the everlasting kingdom of happiness, the glory of which men cannot describe, and to those on the left hand into Eternal pain in the everlasting fire with Satan and his hosts. These wretched ones go into perpetual pain, and the righteous to Everlasting Life (S. Matt. xxv. 31).

Q. Is the recompense then interminable?

A. Yes; it is interminable and without end, for the pain of the wicked and the happiness of the righteous last for ever and ever.

THE CONCLUSION.

Certain Instructions.

Q. How do you begin the Daily Prayers?

A. The daily prayers begin thus:—In the Name of the Father, the Son, and the Holy Ghost, the one God; Oh, Lord, have mercy, O Lord, bless. Amen. Glory be to the Father, the Son, and the Holy Ghost, now at all times, and for evermore. Amen. Make us worthy of saying with thanks the Lord's Prayer. "Our Father, which art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done as in heaven so on earth. Give us this day our daily bread. And forgive us our sin, as we forgive them that sin against us. And lead us not into temptations; but deliver us from the evil one: for Thine is the kingdom, the power, and the glory, for ever and ever. Amen."

Q. What is the object of calling this prayer the Lord's Prayer, and what is the purport of it briefly?

A. It is called the Lord's Prayer because our Lord Jesus Christ Himself taught it with His own dear Mouth to His Church as He dictated to His glorious disciples (S. Matt. vi.). Its purport briefly given is this: That we all believers, high and low, call the eternal God Who created us our Father, by grace and favour, a thing which He granted us through the Incarnation of the Word, the only Son (S. John i. 13). That we ask Him that our conduct may be suitable to the hallowing and glorifying of His Name, and that the Christian faith (which is called His kingdom) may be spread; that, as the heavenly angels conform in their service and worship to His Will, so we believers may do on earth, that our bodily food may be sufficient for all of us, rich and poor; that as we are obliged to forgive those who do evil to us, so we implore Him to forgive our sins, and not allow us to fall into the quicksands of temptation and miseries, but to defend us from the arrows of the enemy of our salvation, Satan and his host; and lastly, we acknowledge to God alone the supreme kingdom, invincible power, and eternal glory.

Q. What is the rest of the Daily Prayer?

A. The person praying shall, after saying the Lord's Prayer, repeat the Prayer of Thanksgiving and the Fiftieth Psalm, some of David's Psalms of Praise, a chapter of the Gospel, the

appointed Collects, the three Holies, the Creed, and the final Collect, supplicating God for the sake of His holy and righteous ones—*i.e.*, our Lady, the ever-Virgin ; His Angels, Apostles, Martyrs, and Saints.

Q. Say the three Holies ?

A. Holy is God. Holy is the Powerful. Holy is the Immortal. Thou Who wast born of the Virgin, have mercy upon us. Holy is God, &c. Thou Who was crucified for us, have mercy upon us. Holy is God, &c. Thou Who arose from among the dead and ascended into the heavens, have mercy upon us.

Q. Are these three Holies then addressed to the person of the Son ?

A. Yes ; for it is the Son was Incarnate, Who was born of the Virgin, crucified for us (in the body), rose from among the dead, and ascended into heaven.

Q. Has the Holy Scripture given testimony that the One born of the Virgin and crucified for us is a holy, immortal and powerful God ?

A. Yes ; it testifies that the Son of Mary is holy and the Son of God (S. Luke i. 35). And that He who was crucified for us is Himself the Lord of glory (1 Cor. ii. 8). The great God and our Saviour Who gave Himself for us (Titus ii. 13, 14). The Holy One the Just, and the Originator of life (Acts iii. 14, 15). But, as has already been said on the subject of the mystery of the Incarnation, He submitted to suffering, crucifixion, and death. Not as God. God forbid, but as man. And as He is one undivided person, this is attributed to Him as the Scripture testify.

Q. What then are the Holies addressed to the Three Persons ?

A. The Holies with which the Church praises the Three Persons united in substance and Godhead are those which she has taken from the angels above—namely," Holy ! Holy ! Holy ! Lord of Sabaoth. Heaven and earth are full of the majesty of Thy Glory." These are addressed, not to the Son alone, but to the Father, the Son, and the Holy Ghost ; but the first three are meant for the Son Who redeemed us by the mystery of His Incarnation.

Q. What follows the first three Holies ?

A. The one who prays says, Glory be to the Father, the Son, and the Holy Ghost, now at all times, and for ever. Amen. Holy Trinity have mercy on us, etc.

Q. And what is the prelude said before the Creed ?

A. It is this, " We magnify thee: O Mother of the True Light. We glorify thee, O Holy Virgin, O Mother of God, for thou hast given birth for us, the Saviour of the world, Who came and saved our souls. Glory to Thee, O Christ, our Lord and King.

Thou, the glory of the Apostles, the crown of Martyrs, the joy of the righteous, the strength of the Churches, the forgiver of sins. We preach and proclaim the most Holy Trinity one Godhead. We worship Him and glorify Him saying, O Lord have mercy ! O Lord bless ! Amen."

Q. Say the Creed ?

A. " We of a truth believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. We believe in one Lord Jesus Christ, the only Son of God, begotten from the Father, before all ages, Light of Light, true God of true God, begotten, not created, equal to the Father in substance ; through Whom all things were made, He Who for us men, and for our salvation descended from heaven, was Incarnate by the Holy Ghost of S. Mary the Virgin, became man, was crucified for us in the days of Pontius Pilate, suffered, was buried, and rose from the dead on the third day as according to the Holy Scriptures, And ascended into the height of heavens, and sat on the right hand of the Father in the Highest. He will also come in His glory to judge the quick and dead : He of Whose kingdom there is no end. Yea, we believe in the Holy Ghost, the Lord, the life giving One, proceeding from the Father, worshipped with the Father and the Son, Who spake through the prophets and in the only One, Universal, Apostolic, and Holy Church. We acknowledge one baptism for the remission of sins. And we hope for the resurrection of the dead, and life of the world to come. Amen."

Q. Did the Christian Church recite this Creed in this form from the beginning of Christianity ?

A. The Church from the beginning acknowledged and believed the purport of the whole of this Creed, but this form was first drawn up by the two General Councils, the first being the Council of Nice, assembled in the year A.D. 325 : and the second, that of Constantinople, in 381. The Fathers of the first Council drew up the form of this Creed from the beginning of the sentence, " We believe in one God " to " We believe in the Holy Ghost," &c., and the Fathers of the second Council added the rest. The Fathers in both these Councils have, however, introduced into the form of this Creed no sentence or word that does not conform to the spirit of the Holy Scriptures and the teaching of the Church since its foundation by the glorious Apostles and their successors. This Creed was read in this form before the third General Meeting at Ephesus in A.D. 431, when it was legally decided that it should be accepted and adhered to without any addition or substraction.

Q. Is this Creed accepted by all Churches ?

A. Yes ; even the Western Churches, which now say that

"the Holy Ghost proceeds from the Father and the Son," acknowledge that the form delivered by the Early Councils above mentioned is this established one which the Eastern Churches own, without the addition of the words "and the Son," and that this addition was made by the Western Church after the eighth century.

Q. How many are the General Councils regarded by S. Mark's Church.

A. Three only, and these are: the first Council of Nice, composed of 318 Bishops, assembled in the days of Constantine the Great to condemn the heresy of Arius, who blasphemed the eternal Son of God. The Council of Constantinople, composed of 150 Bishops, assembled in the days of Theodosius the Great to condemn the heresy of Macedonius, who blasphemed the Holy Ghost; and the Council of Ephesus, assembled in the day of Theodosius the Junior, to condemn the heresy of Nestorius. These three General Councils are the only acknowledged ones by our Church and the Churches united completely with us—namely, the Church of Abyssinia, which is a branch of our church of S. Mark, and the original Syrian Church of Antioch, and the original Armenian Church, all of which acknowledge no other Councils in all that concern the articles of Divine faith. Glory be to the Supreme One, the One in Substance, the three in Person, for ever and ever. Amen.

School ... Library
at Claremont

A11481

41873

CHURCH PRINTING Co. BURLEIGH STREET, STRAND, W C.

BX
136
F5
1892

Filothaus, Abouna.
. A catechism of the Coptic Church. Faithfully transla
the original Arabic by Naser Odeh. With an introductio
Raikes Bromage. London, Church Printing Co., 1892.
xiv, 52p. port. 20cm.

Added t.p.: A catechism of the Coptic Church. The gu
beginners in religious knowledge ... 2d ed.
Published under the auspices of the Association for t
therance of Christianity in Egypt.

1. Coptic Church--Catechisms and creeds. I. Associat
the Furtherance of Christianity in Egypt. II. Odeh, Na
III. Bromage, Richard Raikes.

ccsc/

A11481